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a greater war in the future, might prove a worse calamity than the war itself. The most certain assurance against a peace of this kind would seem to be a unanimous agreement between the great powers, entered into during the war, accepting the principle of an international conciliative direction after the war.

Once such an agreement were signed, it would be possible for the great powers, in the treaty of peace, with safety to each and all and without loss of dignity to any, to adjust properly the relations of each to the other and to determine scientifically and fairly the questions concerning the existence, rights and boundaries of the smaller nations and the claims of the nationalities which are aspiring to nationhood. A treaty of peace so made would form a sound basis for the future orderly and peaceful cooperative development of all nations, and would greatly simplify the work of the international directorate which would be formally instituted after the war through a constitutional convention of all nations.

A WORTHY MEMORIAL

By JAMES J. HALL

DR. BENJAMIN F. TRUEBLOOD gave his life for The American Peace Society. He was its untiring Secretary for twenty-five years, and in this capacity traveled to distant lands, labored abundantly, cheered and encouraged peace workers everywhere, and by tongue and pen sought to build up a society destined to bring peace and good-will to all mankind. His name should be perpetuated through all the coming years.

It is now proposed to erect a monument to the memory of this great and good man. The question is, What kind of a monument will be the most worthy of the man and his work?

I submit that there can be no better monument than to endow the American Peace Society so well as to place it beyond the accidents of time and enable it to complete the work which brought it into existence, and for the success of which Dr. Trueblood lived and labored. Could he speak to us, I believe this would be his request.

For no greater good can money be used than to promote universal peace. The world is sorely needing it, the world is longing for it. But it cannot be brought about merely by good wishes and sincere desires. It calls for much money, and persistent and wisely directed effort.

The American Peace Society is well adapted to promote this great end: this is its object, for this purpose it was born, it has never changed its purpose, nor in the stress and strain of war does it fail to keep this end in view.

The American Peace Society has the machinery necessary to accomplish this end. It comes in direct touch with the people, it seeks to create and sustain an enlightened public opinion for world peace, it works harmoniously with every other agency that has this end in view.

The American Peace Society, like every great and worthy cause, needs money. With money it can maintain effectively its departments, divisions, and sections throughout this entire land, and with its carefully prepared literature, able speakers, skillful organizers, touch every part of our civic and national life until all shall

demand universal peace under law and justice; and when this is the demand of our own land the day will hasten when it shall be the demand of all lands and people.

Here then, by an endowment for the American Peace Society, is the opportunity to establish a TRUEBLOOD MEMORIAL worthy of the man and his work. The American Peace Society should have an endowment of at least \$750,000, and could not \$250,000 of this represent Dr. Trueblood's Memorial?

Will not some one blessed with means start it with a \$10,000, or a \$5,000 gift? Can it not be provided for in some will, legacy, or bequest?

The time is now, the need urgent, the opportunity at our door. Let some friend lead the way and the Dr. Benjamin F. Trueblood Endowment begin. Write about it to Arthur D. Call, Secretary, American Peace Society, Washington, D. C.

A PERSONAL INTERPRETATION OF THE QUAKER VIEW

By EDWARD THOMAS

Chairman, New York Yearly Meeting Peace Committee

THE attitude of the Society of Friends towards war grows out of their other doctrines, all of which may be summed up in the message of George Fox, "There is one, even Christ Jesus, can speak to thy condition." The Friends are a product of the Thirty Years' War and of the Cromwellian Revolution, and the records indicate that Cromwell's soldiers who became Friends were discharged from the army because they refused to carry out cruel orders, or because their listening to the message of Jesus and teaching it to others demoralized the discipline of the army.

George Fox was offered a commission in Cromwell's army. He declined, replying that he sought to live "in the virtue of that life and power that takes away the occasion of all wars."

William Penn said, "God hath placed a principle in every man, to inform him of his duty; . . . Those that live up to this principle are the people of God." The Friends believe that this principle is "a light that lighteth every man that cometh into the world." This "light" is manifested in the humanitarian instinct of man, the instinct which in this war as in all wars, persistently triumphs over the fighting instinct to such an extent that troops have to be continually shifted during long lulls in the fighting; for unless their commanders are eternally vigilant the soldiers constantly establish local neutral zones, and local truces with their opponents.

War suppresses this "light." The soldier and the citizen in America must not indulge in more than "academic discussions of peace." Acquiescence in the action of the nation, whether right or wrong, is regarded as the only patriotism. But Friends feel that devotion to the highest interests of our country and loyalty to truth, alike require that "we obey God rather than men."

The Friends first formally enunciated their peace principle in 1660, when they wrote to Charles II, "The spirit of Christ, which leads us into all truth, will never